

UNITY

Freedom, Fellowship and Character in Religion

VOLUME XXXII.

CHICAGO, NOVEMBER 16, 1893.

NUMBER 11

UNITY A Journal of Religion.

Non-Sectarian Liberal Constructive
Published Weekly, \$1.00 per year.
Address all editorial communications to
EDITOR OF UNITY.
All business communications to
THE UNITY PUBLISHING CO.
Office, 175 Dearborn Street, Chicago.

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Editorial

Have faith in nothing but in industry.
Be at it late and early; persevere,
And work right on through censure and
applause.

—Longfellow.

**

HE who would fill his heart with the love of humanity must begin by stowing within him splendid deposits of love for men and women in particular.

**

CHRISTIANITY has tried to establish a religious monopoly in the world long enough. Its success in this direction has been questionable. Let it accept its place as one of the great world-redeeming forces, and it will draw to itself the respect and love of

many excellent ones who heretofore have been repelled by its arrogant claims.

**

IN facing the hard work that lies before us, in realizing the fatigue resulting in the hard work that lies behind us, let us not forget that work is still a benediction. The trail of the serpent is found in the gardens of indolence, as the old legend teaches. The sluggard is the devil of modern society. Let work ever be glorified. But this cannot be unless the work done be glorious.

**

"LOVE is the spirit of this church, and service is its law. This is our great covenant: to dwell together in peace, to seek the truth in love, and to help one another." These are the words on the title page of the year book of the Unitarian Church of Rochester, N. Y., for the current year. It has just come to hand, and contains an exhibit of a parish carefully organized, earnestly at work, and worthily represented in this neatly printed pamphlet.

**

IN the re-election of Judge Gary, in Chicago, the people have vindicated the dignity of the bar; and Governor Altgeld has received a merited rebuke, not for pardoning the no longer dangerous anarchists but for the way he did it. The deed he did was commendable, but the method pursued and the reason ascribed were, to our mind, as we have already stated, unworthy and ignoble.

**

THE Emerson class of the Unity Club of Rochester voted last year on a favorite motto from their author, with the following result: First choice, from the Divinity School Address: "He who does a good deed is instantly ennobled. He who does a mean deed is by the action itself contracted." The second choice is from the Transcendentalist: "It is the

quality of the moment, not the number of days, of events or of actors, that imports."

**

SOCIAL SCIENCE is the subject of the day. Not only are the universities and colleges devoting more of their attention to this field of investigation, but churches, unity clubs, and other organizations throughout the country are giving their time to the study. Whatever else a Unity Club program may contain, hardly one comes to us in which there is not mapped out a line of sociological investigation. It seems to us that at this season our Notes from the Field are especially well worth our readers' attention. Some of the programs give such full outlines for a course of study that those who would like to take up the subject alone can do so very successfully with their help. Of course UNITY is unable to publish in full the more elaborate programs and bibliographies, but we have no doubt that the organizations which put forth these programs would willingly send copies to inquirers.

**

THE quiet little conference held last week at All Souls Church, and reported elsewhere, was another step forward; one more advance towards the consummation which will alone give missionary efficacy to the gospel UNITY represents. The appointment of a committee of three, with Mr. Fenn, President of the Illinois Unitarian Conference, as chairman, to see what can be done towards bringing about a practical co-operation between the various liberal societies in the State of Illinois, means that the problem will be taken up with deliberation and determination. When we trust each other and are sufficiently in earnest to sink minor differences in order that the great realities of natural religion and reverent free thought may be felt, there will be a response on the part of the public heart that will greatly sur-

prise us. The world is waiting to see whether the so-called liberal religious organizations mean what they say and say what they mean. When they are assured of this the prophecies of UNITY will begin to be realized. Perhaps in common with its active constituents UNITY will discard its present name and will run up the words upon its banner, "The Liberal Church," or some kindred name alike acceptable to Reform Judaism, the Ethical Culture workers, the Universalists and the Unitarians. In this movement of co-operation we are ready both to lead and to follow. We await the suggestions and encouragements, the assurance of co-operation, that will show us how most wisely to serve the highest needs of this age, a Free Church, democratic, devout, untrammeled, but earnest and working.

A BIRTHDAY GIFT TO THE SENIOR EDITOR.

This week the senior editor has reached and passed the semi-centennial climax, and his associates may send him greetings to the high table-lands where reigns the serenity that is freed from the fever of youth or the chill of age. He is now neither young nor old, but just fifty, and we venture to solicit for him a birthday greeting from every reader of UNITY, the child of his affection, which is now swinging round to its sixteenth birthday. If you would warm the cockles of his heart, let the love of the UNITY readers be manifested by one new subscriber all round. It is needless to say that since the organization of the new company in March last UNITY has in every way increased its claims for respect and for support. We have added to the cost of publication nearly 40 per cent., but owing to manifest causes there has been no commensurate increase in resources. Will not our readers justify the optimism of its editor by doubling between now and the first of March each one his support of the paper by adding to his own subscription a new subscriber? Pending certain apprehensions of change for the better and for the broader in the management of UNITY, suffice it to say that no

change is contemplated except for the better. If new friends take hold of our hands it will be that we may more adequately represent the wider constituency which we have always tried to serve and the support of which we have aimed to deserve. Now is the time to give the push forward and thereby give the senior editor the most welcome birthday gift you could possibly devise,—a new subscriber for every present patron. In order to stimulate this jolly push the company makes the following offer of premiums. In our advertising column will be found a list of all the available publications of the senior editor. With every order for the \$3.00 package there advertised a copy of UNITY for one year will be sent free to a new name. For one dollar and twenty-five cents we will send to new subscribers UNITY for one year and one set of Mr. Jones' Seven Great Teachers of Religion, in a case. Sidney Morse has been advertising in our columns his new Art quarterly for young people, to be called "The Start." The first number appears the first of January. This fifty-cent magazine and UNITY will be sent to any new subscriber for a dollar and a quarter. Our fourth offer is to send "Glimpses of the World's Fair" and UNITY to any new subscriber for a dollar and a quarter,—"Glimpses of the World's Fair" being a handsome little volume, about 7 inches by 5, containing nearly 200 beautiful full-page photographic reproductions of buildings and scenes at the World's Fair. Or, if cash premiums are preferred, we will give 20 per cent. to any of our parishes or to any solicitor who will send us five new subscriptions, and 25 per cent. for ten or more new subscriptions,—that is, we will credit five new subscriptions to any one sending us four dollars, and ten new subscriptions to any one sending us seven dollars and fifty cents. Here is a chance for those who want to raise funds for church work, through their annual sales, fairs or other activities, and at

the same time give a push to the friendly helper outside. Send seventy-five cents to UNITY, and put the other twenty-five cents into the home cause.

UNITY PUBLISHING CO.

A. U. A. FINANCIERING.

THE American Unitarian Association at its October meeting voted it "inexpedient to make an appropriation for the publication of the proceedings of the Unitarian Congress at Chicago." We regret this conclusion because, as we have said before, we believe that the papers there offered, published together, would present a better bird's-eye view of the Unitarian movement throughout the world than has ever yet been presented in one volume. In themselves many of the papers were valuable. The studies of such men as the lamented Dr. Crosskey and Prof. Gordon of England, and Messrs. Calthrop, Simmons, and Savage in this country are worth printing of themselves; but taken together, in connection with the historical studies made by Messrs. Slicker, Allen, Batchelor and Learned, and the studies of Unitarian influence in philanthropy, literature and comparative theology offered by Messrs. Peabody, Lord, and Thayer, we would have a book that would actually fill a long-felt want; a book that would represent Unitarianism, not in its denominational or national aspect, but in its international relation. It would show its part in universal thought and its relations to universal religion. It seems to us that the A. U. A. is neglecting an opportunity all the more to be regretted because, as we understand it, Geo. H. Ellis, the publisher, is prepared to assume the responsibility and bring forth the book if the A. U. A. would buy six hundred copies at a dollar apiece to be used in its missionary work. We are sure many will agree with us that the same amount of money could not be spent more profitably in missionary work. There seems to us to be a lack of proportions in the action that economizes in this direction, but votes at the same meeting a salary of three thousand dollars to a "superintendent" of the central West. This, with the five hundred dollars for "office" in the neighborhood of Lincoln Park, Chicago, and probably five hundred more for traveling and contingent expenses, makes an invest-

ment of four thousand dollars to "superintend" the distribution of about eight or ten thousand dollars more. The practical outcome of all this "superintendence" of Western work has been and is to depress, distract, and divide the missionary enthusiasm of the Unitarians of the West. The work would go on better and stronger if it were less "supervised" in a manner that inevitably fosters a factious and schismatic spirit. For the perpetuation of this dual center and divided loyalty Boston money and A. U. A. legislation is now chiefly responsible. Once the A. U. A. claimed that there was a theological necessity for this "superintendence," that the "pure Christianity" represented by it in the West asked for and needed such co-operation and protection. Now the A. U. A., through its representatives, is trying in every way to prove that there is no distinction between its missionary methods and hospitable attitude and that of the Western organization; but still, with the characteristic obstinacy of ecclesiastical organization that never acknowledges a mistake, it persists in keeping the sentinel on his beat after the supposed danger has disappeared, —like the sentinel whom Thoreau found wa'king his beat at Quebec because "there used to be a harsenal 'ere and the hofficer 'as forgotten to horder hoff the guard, although the harsenal 'as been removed some years ago." Let the A. U. A. take the guard off the central West and there will be more and better missionary work done within its borders. Spontaneity and co-operation will come again, and the A. U. A. will have some four thousand dollars more money with which to put into permanent form the Unitarian Congress papers and to do much other good missionary work.

THE AUGUST STORM AT THE SEA ISLANDS.

We all read the story of the great August storm that submerged the low-lying Sea Islands off the coast of South Carolina. It drowned eight hundred persons, besides much cattle, wrecked houses by the score, ruined the crops, and left six or eight thousand people to be fed until the next year's crops are sown and grown and harvested. The Red Cross Society is now in charge of the relief work, and Clare Barton says: "It is a harder problem than the old

battle-fields. Strangers cannot understand how a storm could work such woe."

The Islands, often fringed by wide borders of waving marsh-grass, through which black sea-creeks run, filling and ebbing with the tide, lie almost flat upon the sea: a rise of twenty feet on a plantation is called a "hill." At full moon the tide always encroaches a little on the land, and with a gale blowing from the east is apt to last eight hours instead of six. And now to quote a letter from Miss Laura Towne, a Philadelphia lady who has made her home upon St. Helena Island ever since she went there in the war-years to help the freedmen:

When the tide rose on the 27th at full moon, the wind started to blow a terrific gale, drove the sea over the land, and there it remained for eight hours, raging like breakers on a beach. That is why so many people were drowned. They are all, even the children, good swimmers, and know how to manage boats from early childhood. But no one could swim in those breakers. The boats were swamped at once, and danger was greatly increased by the number of trees dashing in all directions, as well as by the wreckage of houses. It was night, and the children were in bed. Nobody had any idea that the tide could carry away their houses, though they had learned to fear their fall before the wind. It was so black from clouds that none could see the danger till it was upon them. That tide advanced eighteen feet above high-water mark, and was a raging surf, with boats, trees, boards and animals tossed helplessly in the midst of it. Children and their parents were there, too, as helpless as the boards.

That makes picture of the story. And here it is as drama, taken down from the lips of a negro boy who told it to Mr. James Macdonald. The boy lived on the "Eustis Place," where fifty-two drowned bodies were found:

De win' blow so hard dat day, and when night come you ain't man 'nuf for stan' up 'gin um. Now de rains come, and I nebber see such rain like dat since I bo'n. Ma and Pa and we-all chillen been in de house, and pretty soon he begin for rock, and den de door bus' open, and we can't shut um. De moon been big, but kiver up wid cloud, but you can see little bit, and when I look out de tide up to de door and seem like you see de whole ocean. Den de water come in de house, and we huddle up on de stairs. Man! de house rock awful, and we so scare! Den crack! and down come de house on top we-all. Den such a fight and struggle! I catch onto Bubba [4 years old.—Macdonald.] and hol' him tight, and every time I try get free, de house strike me hard, but I ain't give up. I say, "Bubba, hole on hard," and Bubba most give up. I try agin, and tank God, my head break frough. I suffle and buffle wid my free han'—if I had bofe han's,

I been all right—and when I pull little Bubba frough, he say, he so tired "please let me go." I ain't let him go. When I get frough for look roun'—here Pa holdin' Ma on de gable of de house and all dem todder one gone! Ma say "I mos' done," and Pa courage um and say "hol' me tight."

Well, we deaf, and de win' blow so hard and de wave so high. I mos' gie up myself. Pa courage we, and tell Ma "don't gie up." Ma was beat out, and Pa have sich a battle wid de house,—he weak too. De nex' wave strike Ma, and knock him out. Pa leave um, for he couldn't catch um—she gone, and we ain't see him no more. Just Pa and Bubba and me, and de rain lick we, and de wave beat we, and if daylight been little longer fore he come, I have to gie up. But I save Bubba dough! And now all islef is just Pa and Bubba and me—and Pa he broken down altogether, and mos' stracted.

Let me add a word about the Sea Island people. They are nearly all blacks,—in St. Helena there are 6,000 black to 50 white, and in Beaufort County 30,000 blacks in a population of 34,000. Their isolated position kept them, before the war, about as pure a bit of Africa as our black belts held, and the same thing is true today. They were almost the first slaves to receive freedom; for Admiral Dupont's ships silenced the Beaufort river forts in November, 1861, and by March a company of northern teachers was on the ground, opening schools and organizing freedmen's labor. Now, after a generation of freedom, the land is mostly owned by the blacks in little farms of ten to forty acres. The great majority live in their own houses, scattered over these farms, instead of in the huddled negro quarters of the old plantation. The houses are often two-storied, with porch and window-blinds, instead of the two-roomed negro-cabin of the old time. Inside there is perhaps a bit of lace at the window and of carpet on the floor, with a fair supply of furniture. On St. Helena Island alone, I believe, four to five hundred sewing machines click, and here and there a small parlor organ may be heard. On the roads the mule and ox and cow-carts that one meets belong mostly to colored "massas." The young men heretofore have worked in the phosphate diggings, while the women and children take care of the fields and raise, besides the corn and sweet potatoes on which they live, the long Sea Island cotton and vegetables for the Northern market. On St. Helena there are ten or eleven public schools, and the system is topped by a normal and industrial school, containing 230 pupils in five grades, which receives

from each public school the highest scholars for an eight months' term. This school, which teaches carpentry and nursing among other branches, is managed with the greatest ease, without any attempt at corporal punishment, by eight colored teachers and three white ones,—the heads of all being the Miss Towne above referred to and her companion, Miss Murray, another lifelong devotee to the uplifting work. It is no Paradise—this island region; the devil of drink is there; five per cent. of the customers will cheat them if they can, is the storekeeper's reckoning; the home morality is not perfect; they take life too easily, are not very energetic, not very persistent. And yet it is a self-reliant, industrious, prosperous community. Black Beaufort County is said to be more free from capital crimes than any other in the State, and to pay larger annual taxes than any county except Charleston. The people are steadily buying more land; and whereas, fifteen years ago, a \$1,500 stock would do for the storekeeper, now a \$10,000 stock is needed.

At least, this described the island-life as it was before the desolating, stripping storm,—especially the life upon St. Helena, which I know best. The people well deserve help in their sudden disaster. Help, as said above, will be needed till the next crops are in. A gentleman who went through that night of wind and wave said, "After the storm, for a week, all were brothers; the next week, cousins; and now I am willing to regard most people as very distant connections." It is too apt to be so in our sympathy for sufferers. I know that disasters crowd thick upon each other: since the Sea Island storm an even worse storm, with similar destruction, has hurled itself on the low-lying Louisiana coast. Still, if there be those whom this tale may move to send money to the Sea-Islanders, let me offer, if no better way is known to the senders, to receive it and forward it to Miss Towne and Miss Murray. It could not be more wisely spent than it will be by them.

W. C. GANNETT.

15 Sibley Place, Rochester, N. Y.

There is a story of a party containing two ministers crossing a lake in a storm. When matters became most critical some one cried out, "The two ministers must pray!" "Na, na," said the boatman, "the little aine can pray if he likes, but the big aine maun tak an oar."

—*Century.*

Contributed and Selected

A THOUGHT OF THE MASTER.

Dear Jesus, I have wept
In grim Gethsemane,
And while thy cold disciples slept
Have watched and prayed with thee;
And through all struggle, every loss,
I see the meaning of thy cross.

Yet, though my soul hath prayed
By day and night to know
The faith that could in thee be stayed,
That would thy Godship show,
My feeble faith can only see
Thy heaven-endowed humanity.

Dear Jesus, I have sought
To cast my sin on thee,
To feel thy crimson blood hath bought
My soul's full victory.
But I must still believe the smart
Of sin shall fall upon each heart.

Dear Jesus, thou who taught
The spirit's gentler might,
Whose lightest touch was strangely
fraught
With the scul's hidden light,
Wert thou a god I could but bend
My heart to thee, not feel thee friend.

As this I daily try
To walk beside thee now,
I sometimes feel that thou art near,
The thorns about thy brow:
Human as I,—as I divine:
Thy life the way, the light for mine.

EDITH WILLIS LINN.

Glenora, Yates Co., N. Y.

THE ILLINOIS CONFERENCE OF UNITARIAN AND OTHER INDEPENDENT CHURCHES.

Pursuant to the program announced in UNITY of November 2, the Conference began Tuesday evening, November 7, at 8 o'clock, with a service held in All Souls Church, Chicago. The opening prayer was offered by Rev. F. L. Hosmer, after which a hymn was sung, and then Rev. Jenkins Lloyd Jones, the pastor of the church, made an address of welcome and introduced Dr. H. W. Thomas, who read as his text, "He who is not against us is for us" (Mark ix. 40). DR. THOMAS spoke in substance as follows:

The personal pronoun, I, announces the great fact that one is; discriminates between selfhood and otherness. So far as we know, only man can say understandingly, *I am*.

Out of this fact of personality arises the associated feeling of ownership. Having said I am, soon man says I have, I own. Only the person owning the body can use it. The *I* that speaks of *my body*, goes on to say my mind, my heart, my love! That *I* cannot be less than a part of the Infinite. The *I* goes on and says my raiment, my house, my money,—that which *I* by my natural powers have acquired. But from *my house* the step is short to *our home*; and soon we come to speak of our

neighborhood and our religion. And so from *personal consciousness* one goes on to the sense of commonness, of that which *I* have in common with others.

But when we have gone thus out of the self from the *mine* to the *ours*, we soon come to differences and dissensions,—the harmony we find disturbed, man seems to be opposed to man, one an enemy of another; one party opposes another, and even one sect has a feeling not friendly to another. Honest differences of opinion separate us; even in religion I believe one often feels it a duty to oppose another. So even the large-hearted John went to Jesus, saying that he and his fellow disciples had forbidden the men casting out devils in his name. But Jesus said: "Forbid him not; he that is not against us is for us."

It takes a broad outlook to realize how the lower forms of good that in their degree have been serving the world must give place to the higher. Suppose that to make a road the earth from the higher places must be moved to fill up the lower. And men at that time are set to doing it by carrying it in baskets. But a thoughtful man builds a wheelbarrow and coming in overcomes the basket-man in the competition; then in turn a wagon and horse are brought in, and then a plow, a scraper. Such things constantly happen, throwing men, temporarily, out of employment, it is true; but throughout it, in the long run, more and better roads can thus be made,—more and better work can be done for the world with no further wear upon human lives. Shall we forbid the higher forms of industry? We should hardly tell our inventors to stop their work because they are disturbing the existing order of things. No; the great question is, the highest form of good.

So in religion; when the lower criticism would forbid the higher criticism; when conservative would restrict the liberal, the same great principle holds: "He who is not against us is for us."

We wish to realize the larger God-side of a world, the all sides of the world. How few are really against us! The great masses of the world, on this principle, are for us. Only a few, the murderers, the thieves and the robbers, the virtue-stealing voluptuaries,—are against humanity. My friends, it is want of knowledge, want of comprehension of world good, that keeps nations warring against nations, millions groaning under their debts and armament. The wise statesman must see that wealth is not increased by helping one section against another. Nor can we make fifty cents in America worth a dollar in Europe.

A thousand million eyes quench not the light of the sun, nor dim the brilliancy of the stars. The sun, the stars, are for *each soul*, each mind. The laws of logic are not worn out by any amount of truth; the laws of justice are not broken down and crushed by justice.

He who would live a selfish life will finally find that his *own* happiness is only possible in so far as he has the confidence and love of all. That is God's gift. A universe for each, multiplied by the participation of a world of souls.

These principles should find a place in religion,—that it may be regarded as something which belongs to all. So the Christ felt. He called himself the Son of *man*, not Jew or Nazarene. He was the son of *man*, of humanity.

In all the Hindu philosophy, we are told, there is not one word of condemnation of those who have not a particular conception of God. The Buddhists say he is a Buddha who is *illuminated*, whether he be Christian or Brahmin. Alas, that Christianity is being made sectarian! Are not *those on our side* who are not against us?

Remember Heaven never forgets to reward. Aye, goodness is its own reward. In bearing the burdens of the world we forget our own. We ought, in working for our side, to forget the little dissensions and differences that distinguish one from another.

Let us toil in the noble endeavor to build a church wide as the need of man, high as the love of God,—a home for the millions of men!

Dr. Thomas closed with a brief but noble word of aspiration; after which Rev. Mr. Duncan, the Secretary, made the announcements for the remainder of the conference. Mr. Jones added that a simple lunch would be served by the ladies of the church, during the noon recess the next day; so that friends could, without inconvenience, attend both sessions. "The City of God" was then sung, and Dr. Thomas pronounced the benediction.

WEDNESDAY SESSIONS.

Rev. James Vila Blake conducted a devotional service, after which reports were received from the Secretary of the Conference, Rev. L. J. Duncan, and from the several ministers, Hon. D. L. Shrey being in the chair. After the reports a recess was taken until 3 p. m., lunch being served by the ladies of All Souls parish. In the afternoon, in consequence of a miscalculation as to trains, Rev. R. A. White was unable to be present, and Rev. A. N. Alcott, of Elgin, was called upon to read his essay on "Methods of Missionary Work in Liberal Churches," a strong paper, which evoked a protracted debate,—which the absence of Rev. Mr. Laing, who was to have led the discussion, seemed not to affect. The purport of Mr. Alcott's paper was the advocacy of a broader organization among liberal societies for the purpose of helping liberal religious life throughout our cities, towns and villages. The paper elicited much discussion, in which Rev. Mr. Caton, assistant to Dr. Gunsaulus, to quote the words of a reporter for the daily *Herald*, "expressed sympathy for a union on a broader basis than the antiquities of Joseph Cook." Others who participated in the discussion were Rev. Messrs. J. Vila Blake, Gorton, Jenkin Lloyd Jones, A. I. Bradley, L. J. Duncan, W. W. Fenn, and Mesdames Wooley and Byliss. Some, as Messrs. Fenn and Blake, were of the opinion that the united action contemplated was not at present possible because of the fundamental differences between those who believed in a natural religion and those who regarded revelation as a necessity.

THE WEDNESDAY EVENING SESSION.

At 8 o'clock the services began, Rev. W. W. Fenn presiding. After

the opening song Mr. Fenn read the 13th chapter of Corinthians and offered prayer. The conference and guests united in singing a hymn, after which Rev. A. N. ALCOTT was invited to reply to the critics of his paper on the "Methods of Missionary Work in the Liberal Church," which had called out so much discussion in the afternoon that it grew too late for him then to reply. To the objection that we already have sufficient instruments within the five liberal bodies mentioned, he suggested the analogy afforded by the union of the original thirteen republican and sovereign States. There as here, Mr. Alcott maintained, the union was the necessary perfection of the existing organizations, necessary for an enlargement of the horizon. Such union of the liberal bodies would increase their strength tenfold, presenting a united front to the world. The difficulties in the way of this union are similar to the difficulties and prejudices which worked against our national union.

The human mind and heart are capable, as the Parliament of Religions showed, of the largeness and height we hope for.

Is the union merely a beautiful dream? Every great and grand achievement of the world has been so called. They *were* the visions of earnest souls. But they proved to be more. The telegraph, the Atlantic cable, our republican form of government, were long dreams. *We need more of a vision.* Religion is in its own nature creative; we want it to show the new and large horizon. The underlying assumption of this afternoon's criticisms was that here we are as Liberals, and here we must remain. But we must not be content to be Liberals. We must move on. We have all been too stationary. We must have a propaganda that is strong and urgent. Under the banner of the moral and religious service of mankind we can all come together.

Apologizing for the absent guests to the feast, Mr. Fenn then introduced Rev. Ida C. Hultin.

MISS HULTIN said that she could not, nor did she believe she was expected to, speak for all Unitarian churches, but for one.

We are beginning to feel, she said, that we are to move on and up from that which is to that which is to be,—is to be because we make it. As a child, hearing the older settlers on moving into a new house declare that it was not as homelike as the little cabin in which they had first lived and where their children were born, I sometimes wondered why they did not move back into the little houses. But they never did. The charm of the old was in its associations, and more of a dream than a reality. While in it they were looking forward to the time when they should be able to leave it for larger and better quarters. And so it is in all life. The true life is not a resting, but a con-

tinual striving. Religion is not something that we get, but a *getting* of something.

All real progress is spiritual; for that which seems material is but the expression of a power within. If with the more accurate geology, astronomy, science, of to-day, we can put that which makes it all to be more alive for us, law turns to love. Each thing is an incarnation of the Life, the Love of the Universe. Rising in man higher than vegetable and brute—rising in man as humanity rises. The hunger for protoplasm began the restless, upward, onward struggle which issues to-day in a hunger for *righteousness*.

Some one at the Great Exposition which has just closed spoke of loving the souls of men, but hating the bodies, that seem uncouth and unlovely as we meet them in crowds. That sounds harsh but taken aright it may be well; well enough if it means that we love the human soul, but hate the imperfections of the present state—so hate them as to change them for something higher and better.

Miss Hultin then went on to speak of the ever-broadening horizon, where the human and the divine meet, saying that in order to fit ourselves to the larger outlook before us some readjustments may be needed, but that these we should not hesitate to make. We should rather have the spirit of him who uttered the words: "Ye have heard that it was said by them of old time, but I say unto you," etc. We may give up our name; names are but symbols, and if in the course of development the time comes when our name no longer symbolizes our present thought and feeling,—we can let it go. After all, the religious intent is the important part of the whole matter. In the evolution of thought and things there has been religious growth. And religion is found to be not a statement of faith, a set of resolutions, a system of theology, but a LIFE: the science of man's highest development, — of man's, no matter from what uttermost part of the earth he may come,—his highest development, no matter how he reached that development or in what terms he may define his inspirations.

Religion is that something that ought to enter into the details of the every-day life, and teach a man the best way to treat his dog, his horse; then it certainly ought to teach him how to treat his brother—and I mean brother, be he Trinitarian or Unitarian, Calvinist or Universalist, Swede or African, Greek or Jew, Japanese or Indian. We as liberal people need sometimes to realize that the *real* spirit of brotherliness will make us as tolerant of our conservative friend as of our atheist neighbor—I fear we are not always.

Further on in her address Miss Hultin quoted the following verses, saying that while they might not be highly artistic, the thought suggested was one we might well consider:

I used to gaze on Blufton Hill.
And think it very high,
And one of Nature's mighty props
That helped uphold the sky.
One day I toddled up its side
And stood upon its top,
And then I learned the sky must rest
Upon some other prop.

And there I saw it, just beyond,
Another hill, much higher,
Its summit mingled with the sky,
All fused with sunset fire.
"That hill's a button on the earth,"
Said I to little John,
"The great sky spreads its buttonhole,
And there it fastens on."

One day I climbed this other hill,
And found with heavy heart
The button and the buttonhole
Were very far apart.
But there against the crimson west
Another hill was seen,
A mighty spangled cushion where
The big sky loved to lean.

And so I've kept on climbing hills
From busy day to day,
But from its topmost peaks I find
The sky is far away.
In spite of many tumbles, still
This sermon I would preach,
Life's greatest worth is grasping for
The things we cannot reach.

If we will, said she, we may become a conscious part of the Infinite Life,—of the forces and purposes ever throbbing on to diviner issues; of the Providence that makes no mistakes, that never halts nor wavers nor turns back, the persuasive sweep of whose laws is bearing us all on to the fulfillment of those laws through love.

When Miss Hultin took her seat, Dr. Emil G. Hirsch, Professor in the University of Chicago, and Rabbi of Sinai Congregation, was introduced.

DR. HIRSCH made a happy and witty speech, saying that he was no stranger here. I represent, said he, the oldest Unitarian in the world. Few understand Judaism; especially Reform Judaism. We have long been regarded, he said, as witnesses to the truth of the New Testament, as a source of amusement for the mighty of the earth, as archaeological curios, and finally as exhibits on liberal platforms,—to show, not our liberality, but the liberality of our hosts. The Reformed Jews stand for universal Judaism,—a return from the rabbinical to the prophetic,—and that is *universal religion*. We have not, a Jew never had, a creed. Whoever obeyed the law, thereby was held to subscribe to the existence of God. At one time this compliance with the law was ritual, now it is ethical. Judaism is to-day an ethical society built on an historical platform. Our bond as Jews is a community of sympathy, not of dogma.

However liberal he may be, every Jew will stand a *Jew* as long as the Christian makes it a reproach to be a Jew. It is not the Jew who is exclusive; intermarriages, for instance, were quite frequent before the

Christians made them dangerous. We are not a race, but an historical community. Even Reform Judaism is not prepared to admit that Judaism required outside light to make us as highly ethical and liberal as we claim to be, and are. Jesus was a great prophet of the height of Jewish thought. But we do not admit that he was superior to all the Jewish thought of his day. He put the thoughts and aspiration rife among the best Jews into a form that conquered the world. The Sermon on the Mount and Lord's prayer are Jewish anthologies—a string of the richest Jewish pearls.

The Orthodox Jews, as well as the Liberals, say that men who live up to the light they know shall be co-heirs in the salvation of God; and hence they felt not the necessity for missions. But now the Reformed Jews feel with you the necessity for lifting up our high thought before the world.

It was ten minutes of ten when Dr. Hirsch sat down, and Mr. Fenn announced that he who was to say the last word was one who always struck twelve, and that he now had two hours and ten minutes to do it in.

MR. JONES, after speaking briefly of the breaks in the program, said that he could not say a new word to them. They knew his word; he had been speaking it twenty-three years. Continuing, he said, I am a Universalist on this side of the river. I am a Unitarian of Unitarians, but such a one as has no sympathy for that Unitarianism whose coldness froze out Emerson, nor for the narrow Unitarianism that opposed Parker, and that holds not out the hand to the Western Conference, because that body thinks the pursuit of Truth, Righteousness and Love a sufficient bond of fellowship. I am loyal to that Unitarianism that is true to its highest traditions; I am too true to the higher spirit of Unitarianism to recognize the right of its national conference to put upon it its little interpretation, with its theological phrasing and its "Lord Jesus Christ," or to tolerate the action of the A. U. A. when for a time it could find no place in its fellowship for William Potter or William Gannett.

I love fellowship; I like folks and like a lot of them; but year after year I have denied myself and All Souls congregation the inspiration of the Thanksgiving Union because my brother Salter was not admitted. I will not, though I may by hereditary right, go in, if the door slams after me in face of Salter or Mangasarian or Hirsch. I am Unitarian when Unitarianism is reproached because of its naturalism, but there is a feeling—and it is justifiable—that shrinks from Unitarianism because of its connotation of a theological dogma and of a theological warfare now without meaning to us.

There are many towns where there is not a corporal's guard of Unitari-

ans or Universalists, but three or four ethical culturists and as few Reform Jews. No one of these classes can have a church in such a place; but take them together and mix them up and they won't know one another apart, and together they can make a dent on that town. Our faith must be free like the lark's song in the sky. Put it under restraint, bring it down to earth, and you have the bird but no song. We cannot, the dictionary cannot, fix the meaning of a word for all time; like living things words grow, and they should not be cramped. When you hold the lark in your hand you have no song. Hold it too tight and it will die, you will not even have the bird!

THURSDAY MORNING SESSION.

Judge Shorey presided at the final session, for the disposition of the business of the conference. Rev. Mr. Fenn said that personally he thought the time was not ripe for the union of forces that had been advocated, but that others did, and he was no obstructionist; he therefore offered a resolution calling for the appointment of a committee to consult with others societies in reference to a broader alliance of liberals for missionary work. The resolution called forth considerable debate, participated in by those who had previously discussed Mr. Alcott's paper and also by Dr. Taylor and Mrs. McMahan. Mr. Alcott recommended annual meetings similar to the Unitarian State Conference.

Mr. Blake spoke of the difficulty experienced in persuading ethical culturists to exchange, and said that Unitarians were not sure enough of their own freedom to be entitled to lead this new movement.

Mrs. Harvey thought Unitarian prominence was not a necessity.

It was at this point that Mr. Fenn said that he himself did not think the time was ripe for the project, but that others did.

Mr. Jones said he was not afraid of the word "failure."

Mr. Alcott related the experience of his own church and the deep impression made upon it by hearing the members of the Liberal Ministers' Alliance, who had been invited to address his congregation. What impressed his parishioners was the substantial unity of belief expressed by the various speakers from the different organizations.

Dr. Taylor said that they might try even if they were not sure to succeed. There was nothing so terrible in a possibility of failure.

Rev. Mr. White expressed his sympathy with the movement. Universalism, he said, was not a word to conjure with; neither was Unitarian; let us drop names.

All favored a broader fellowship and truer unity in work, but some thought it not now practicable. The resolution was adopted.

The business committee nominated, and the conference elected, four members of the board of directors, as

follows: Mr. Fenn, Mrs. Wooley, Mrs. Forbes, and Mr. Duncan. Mr. Gould had tendered his resignation of the presidency because of his election to the secretaryship of the Western Unitarian Conference, and Mr. Duncan had resigned the office of State Missionary (which he had held in connection with the secretaryship of the Illinois Conference) because of his duties as pastor of the new Church of Good Will at Streator. The committee made the following nominations: For President, Rev. W. W. Fenn, of Chicago; for Secretary, Rev. L. J. Duncan, of Streator (who consented to hold the office, without salary, until a man could be found who would combine the offices of missionary and secretary); for Treasurer, Mr. B. K. Dodson, of Geneva; and they were elected. Rev. Mr. Blake was elected director, vice Mr. Marshall, resigned. The committee appointed under the resolutions consisted of Revs. W. W. Fenn, Jenkin Lloyd Jones and Mrs. Woolley. A resolution of appreciation was passed for Mr. Duncan's work in the State and for the conference; and another in recognition of the hospitality of All Souls Church, after which the conference adjourned.

F. W. S.

W. U. S. S. S.

The Western Unitarian Sunday School Society held its monthly meeting on Tuesday, November 7th. Present, Messrs. Gould, Jones and Kerr, Mesdames Leonard, Lord and Perkins.

In addition to routine business transacted Mr. M. M. Mangasarian and Mr. Albert Scheible were elected to fill vacancies on the Board of Directors.

As the basis of the second portion of the fourth year of the Six Years Course, entitled "Illustrations of Manhood and Womanhood," it was decided to use "Noble Lives and Noble Deeds." Miss Lord was appointed to make the selection of the twelve lessons best suited to our use. This selection will be printed in UNITY as soon as the choice is made.

MARION H. PERKINS, Sec.

A MAN never comes to his best, unless he works with his best powers, under the best inspirations, and for the best ends. An instrument gives out its rarest music only when touched by a master hand. These souls of ours respond in anthems whose key-notes are victory, and swell into sublimest choruses, only when they are lifted up to be played upon by the finger of God. Then there is music for the angels.

—Dr. F. A. Noble.

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The Study Table

LETTERS OF JAMES RUSSELL LOWELL.*

Prof. Norton has such a genius for accuracy that we wonder he consented, if he did, to the inaccuracy upon the title page—"1894." The custom of antedating books published in the last months of the year is a bad one, and to date "1894" a book published Oct. 25, 1893, is carrying the custom to an unusual excess. But it is most ungracious to begin by criticising unfavorably a publication that, with the exception of the title page, calls for unstinted praise. The two volumes are expensive, but not for their size and make, to say nothing of their spiritual contents, on which it would be impossible to fix any money value. Nevertheless, the best readers are not those who have the most money; and before long, we trust, there will be an edition of the book to which folk with slender purses can attain.

Prof. Norton has carried his self-effacement, as an editor, very far. He has written brief introductions to some of the chapters; to others none; and his footnotes are extremely rare. Their scarcity assumes that all the readers of these volumes will be well acquainted with Lowell's works and the circumstances of his life. Doubtless the most of them will be, but the best informed will sometimes wish for a little fuller information; if not for themselves for those whom they conceive to be less instructed. Every little while we hear that the race of interesting letter writers is no more; that the delightful company, like ghosts at cock-crowing, has fled before the face of the stenographer and the penny post. Already we have had several pleasant reassurances; but if "this appearance is positively the last," as the play-bills say, it is one of the most notable of the series. If any function disputed, in Lowell's range of gifts, that of the poet as identical with the man, it was his epistolary function. But for his own injunction, "Don't never prophesy unless y' know," we should be quick to prophesy that his fame as a letter writer will rank among the highest on the roll of a delightful art.

The range is wide, from 1827 to 1891, but not so wide in years as in the variety of the matter. Here is the exuberance of animal spirits; the overflow of wit, humor, fancy, drollery; such a delight in nature as few men have ever had, flooding the page with scent of flowers and song of birds: judgments of men and books remarkable for the keenness and in general for the kindness of their appreciation; a commentary on great public events in which the writer bore a great and honorable part; glimpses into the glad and sorrowful experience of one of the most

loving hearts that ever beat for kith or kin or for causes to which heaven had joined great issues. There are only two letters of his early boyhood and they are encouraging in their lack of any intellectual or ethical precocity. His first letters in college have few signs of his paternity of the coming man. But soon the signs of growth, mostly in the way of wide and appreciative reading, begin to multiply. Graduating in 1838, his class-poem was an assault upon the abolitionists and transcendentalists. He was soon ashamed of this. In 1839 he indorsed the MS., or printed poem, with a quatrain punishing the youth's temerity. The forties were the happy period of Lowell's life. He was in love; he was married; he was writing poetry with such speed and gusto as never further on, with a happy confidence in his own gift and of a brilliant future; children were born to him; he had enlisted in an unpopular cause, and he was full of the joy of battle. The fifties were his slackest time. They were the years of his greatest sorrow, of ill health, of the hardest years of his professorship; when, as yet, Pegasus was not easy in the harness and was mourning the lost freedom of the open fields. The early sixties, with their new set of Biglow Papers, meant a new happiness in poetical creation and a new gladness in his letters. Nothing, except his early impecuniosity, makes his letters so bright as the reflection on them of his delight in making poems. But there was no such delight in this after the forties as there was then. Then he had more confidence in his future and in his ability to impress himself upon the world. In his later years he felt that he might have been a much greater poet had not the poet "been tripped up in the professor's gown." It was a pity, for the poet was the man; the poet, not the essayist, the humorist, the publicist, the statesman, the diplomatist.

It was Lowell's consciousness of this, and of his failure to work out the best for which the gods intended him, that was most influential in giving a melancholy tone to his life after he had come "midway upon the road of our life." But other causes were co-operant with this: the habit of the humorous mind; periods of ill-health; the sordidness of our politics; his immense distrust of the scientific tendency of thought, while still he could not build again the house of his inherited belief.

One of his early correspondents was his classmate George B. Loring. He wrote him many letters before Loring had become a pro-slavery apologist, and while the anti-slavery was not yet the winning side. But Lowell's best letters in the forties were to his co-editor on the "Anti-Slavery Standard," Sydney H. Gay, and to Charles F. Briggs, whom he celebrates in "The Fable for Critics" as "Harry Franco," the editor of the "Broadway Journal" and a co-editor with Curtis and Parke

*LETTERS OF JAMES RUSSELL LOWELL.
Edited by Charles Eliot Norton. Two volumes. New York: Harper & Brothers. 1894.
Cloth, 8vo, pp. 418, \$6. \$8.

Godwin of "Putnam's New Monthly Magazine." The letters to these gentlemen are the brightest that he ever wrote, the puns and witticisms pricking the flanks of others just before in every paragraph, sometimes in every line. In the later period Prof. Norton and Leslie Stephen were his most favored correspondents. If the letters lose in gayety they gain in beauty, wisdom, seriousness, and depth. Those to Howells and Gilder are admirable in their illustration of his attitude toward younger men of his own craft. One cannot read his praise of Mr. Cleveland without thinking of the pain his recent sale of the Italian embassy for \$50,000, given to the campaign fund, and the discharge of his own faithful assistant on the English embassy, in acknowledgement of \$10,000 from another applicant, would have given his too sanguine heart. Those who have imagined foolishly about Mr. Lowell's recreancy to America would do well to read these letters. But they are not people who read this kind of literature. The partisan newspaper is generally good enough for them.

J. W. C.

JESUS AND MODERN LIFE. By M. J. Savage. With an introduction by Professor Crawford H. Toy. Boston: Geo. H. Ellis; cloth, 12mo, pp. 229. \$1.

Every prolific writer or speaker is apt to fall into the habitual use of certain words which reveal the temper of his mind. If Mr. Savage has such a word, it is "frank," and no other could describe so well the impression he makes upon us. His work is marked by clearness, directness and candor to an altogether exceptional degree (more's the pity) among religious books, to say nothing of sermons. In this last volume he considers the teaching of Jesus upon the pressing problems of to-day, aiming to discover how far that teaching is in accord with the present movement of society and how much it actually helps towards a solution of questions relating to Divorce, Wealth and Property, Prayer, Non-Resistance, etc. Obviously, a critic's first duty is to find out precisely what Jesus taught, and in view of the scantiness and uncertain origin of our materials that is no easy task. Unlike most students, perhaps, who would be classed as Liberal, Mr. Savage believes that Jesus taught eternal punishment and took himself for the Messiah; and in this, we think, he is perfectly right. Yet it must be confessed that after such admissions have been made and after Jesus has been declared not a great man intellectually, since so much of his thought was inadequate and traditional, there is very slender support in this volume for the admiration with which our author regards him.

There are a few curious slips, valuable mainly as showing how a man thoroughly familiar with his subject

may blunder now and then. When, for example, we find a passage quoted from the Hebrews but ascribed to Paul (xii. 2; p. 206), we marvel no more at some of the errors of the Fathers; or when, again, we find it stated that the 119th Psalm cannot be a defense of our Old Testament, since "a large part of the Old Testament had not then been written, and those parts that had been written were not gathered into a book" (page 43); it is evident that the idea of Davidic authorship is lurking in the background. For once Mr. Savage seems to be confused in his use of terms; for while the Jews certainly show no evidence of a belief in resurrection, except in Daniel, there are frequent hints of belief in a future life. Therefore the sentence on page 57, to the effect that with the single exception of the book of Daniel there is not in the Old Testament "a single clear trace of any belief in any future life for men," must be corrected by the substitution of "resurrection" or "desirable future life." (Cf., e. g., Is. xiv. 9, seq.; 1 Sam. xxviii. 12.) Again on page 103 we read that in the New Testament it is Jesus the Christ everywhere, not Jesus Christ. Yet the very first verse in the New Testament reads Jesus Christ (without the article), and so repeatedly. One other correction must be made in this admirable book lest Mr. Savage's readers share his regret that modern criticism is taking away the beautiful story in John vii. 52—viii. 11. True, the incident does not belong in the Fourth Gospel, but its authenticity is not seriously impugned in consequence. In fact, it may be questioned whether, now that it has been taken out of the Fourth Gospel, its authenticity is not even more firmly established than when it was in good and regular standing there.

This is a capital book, which no one who cares at all about the real Jesus as thinker and teacher can afford to neglect. W. W. F.

THE WORK OF WASHINGTON IRVING. By Charles Dudley Warner. With four portraits. New York: Harper & Brothers. Paper boards, 16mo, pp. 60. 50 cents.

Washington Irving could not have written more gracefully of Mr. Warner, if he had written after him instead of before him, than Mr. Warner has written of Irving here. Nearly half of the book is taken up with a vivid rehabilitation of the New York of Irving's childhood and youth. He finds Irving's first great service to literature in that love of Nature for her frank, objective beauty, with which he interpenetrated all he wrote. His second service was his investiture of New York and the Hudson River with a romantic and poetic beauty, albeit his Knickerbocker legend was an absurd and almost criminal distortion of the character of the early Dutch settlers of

New Amsterdam. With the invention of the short story he had much to do, Charles Dickens sitting at his feet and learning of him this lesson. Of Irving's graver work, the "Columbus" and the "Washington," Mr. Warner has a word of hearty praise. His indifference to the great stirring questions of his time in politics and reform is touched upon as tenderly as gratitude demands for one who added so much to the pleasantness of life.

J. W. C.

LITERARY GEMS. Fifth Series. IDEAS OF TRUTH. By John Ruskin. CONVERSATION. By Thomas De Quincey. SHE STOOPS TO CONQUER. By Oliver Goldsmith. THE EVE OF ST. AGNES. By John Keats. THE STUDY OF POETRY. By Matthew Arnold. THE HOUSE OF LIFE, A SONNET-SEQUENCE. By Dante Gabriel Rossetti. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Gilt-morocco, 32mo. 75 cents each.

We have just received the six little volumes of classics constituting the fifth series of Putnam's "Literary Gems." The works themselves are so well and favorably known that it is sufficient for us to quote the publishers' own words in description of these charming gift books: "A series of productions, complete in small compass, which have been accepted as classics of their kind, and which are entitled to the most attractive form that can be given to them. Each 'Gem' is presented in a separate volume, tastefully printed in 32mo, and attractively bound in full morocco, gilt top, with a frontispiece in photogravure." Each dainty volume comes in a box.

THE MAGAZINES.

In reading the *International Journal of Ethics* for the October quarter, the thought of Dickens' Circumlocution Office suggests itself to one. We do not go so far as to say that "How not to do it" was the motto of the writers; but in too many cases there did seem to be a disposition to take the longest possible way to solve the questions at issue. We cannot resist the belief that the truths brought out could have been made quite as clear, and that the discussions would have been quite as philosophical and scientific, in case a few less words had been used. Notwithstanding this blemish on several of the papers the number is a very interesting one. Prof. Royce's discussion of "The Knowledge of Good and Evil," suggested by Dr. Simmel's article in the July number, on "Moral Deficiencies as Determining Intellectual Function," is a paper that must interest all students of ethics, and that will doubtless help to clear up this subject in many minds. Its spirit is admirable, and there is certainly no undue haste in its treatment of the topics involved in the subject. In "My Station and its Duties," Mr.

Sidgwick undertakes an elaborate demonstration of what hardly seems to require such treatment. The fact that it was the President's Address before the London Ethical Society accounts in large measure for the treatment given the subject. Mr. W. L. Sheldon's discussion of "What Justifies Private Property" is an admirable performance, one might almost say a model of what such a discussion ought to be. The other principal articles are shorter,—a keen and discriminating discussion of "A Phase of Modern Epicureanism" by C. M. Williams, and an article by Dr. John S. Billings on "The Effects of his Occupation upon the Physician." Among the discussions is a spirited reply by Mr. Westermarck to Dr. Starcke's strictures on his "History of Human Marriage." As usual the book reviews are excellent. Perhaps the most interesting for UNITY readers are G. F. Stout's review of Mr. J. S. Mackenzie's "Manual of Ethics" (published by W. B. Clive & Co., University Correspondence College Press, London, England), from which it would appear that the book is a valuable one; and Mr. Mackenzie's review of the second volume of Spencer's "Principle of Ethics."

"METHOD" is the name of a new quarterly devoted to methods of church work, edited by Rev. Ellison R. Cook, a Methodist minister of Sparta, Ga. The price is only 60 cents per annum, and we believe that most ministers will find in it something of helpfulness and suggestion for them. It is a handsome illustrated octavo magazine of nearly sixty pages. We wish it success, and we believe that with its excellent practical articles and its very low price it will succeed.

HOPE AND HOME, the stalwart little champion of Proportional Representation, has issued No. 22, dated Oct. 21, in which Mr. Albert Cridge among other good things makes a very bright and satisfactory reply to Mr. W. S. U'ren's criticism of Proportional Representation made in the interest of the Initiative and Referendum. We advise those interested in the matter to send 10 cents to *Hope and Home*, 429 Montgomery street, San Francisco, Cal., for Mr. Cridge's pamphlet, "Proportional Representation, the Referendum and the Initiative."

NEW OCCASIONS for November contains Herbert Spencer's short but interesting paper contributed to the recent Congress of Evolutionists, combating the notion that according to the evolutionary doctrine it is needless for individuals to have any care about progress, since progress will take care of itself; to which he replies that for a proper evolution the units considered, whether high or low, must respectively manifest their natures, and that in the case of men this includes their altruistic impulses. Aside from this the best feature of the number is, in our judg-

ment, Miss Annie L. Muzzey's poem, entitled "A Heathen's Faith."

THAT *The Monist* for the current quarter is valuable is sufficiently attested by the fact that Prof. Lloyd Morgan has written for it. Besides his paper, "Dr. Weismann on Heredity and Progress," there are anumber of articles on scientific, philosophical and scientific subjects, a paper by Theodore Stanton on "Sebastian Castillion and Religious Toleration," and a thoughtful criticism on "Some Points in James' Psychology," by Dr. W. L. Worcester.

THE NEWEST BOOKS.

All books sent to **UNITY** for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of **UNITY** will receive further notice. Any book mentioned, except foreign ones, may be obtained by our readers from Unity Publishing Co., 175 Dearborn street, Chicago, by forwarding price named below.

THE PILGRIM IN OLD ENGLAND. A Review of the History, Present Condition, and Outlook of the Independent (Congregational) Churches in England. By Amory Bradford. New York: Foods Howard & Hulbert. London: James Clarke & Co. Chicago: A. C. McClurg & Co. Cloth, gilt top, 12mo, pp. 344. \$2.

THE QUEST OF COLUMBUS. A Memorial Poem in twelve books. By Henry Iliowizi. Chicago and Philadelphia: H. J. Smith & Co. Cloth, 8vo, pp. 350.

ELSIE, AND OTHER POEMS. By Robert Beverly Hale. Boston: R. B. Hale & Co. Cloth, 16mo, pp. 104. \$1.

COMMON SENSE THEOLOGY. A Second Series of Tracts for the Times. London: British and Foreign Unitarian Association. Cloth, 16mo, pp. 164. 2s.

COLUMBUS OUTDONE. An Exact Narrative of the Voyage of the Yankee Skipper. Capt. Wm. A. Andrews, in the Boat *Sapilio*. Compiled from the log and original documents by Artemus Ward, Advertising Manager for Enoch Morgan's Sons Co. New York. Illustrated; Cloth, 12mo, pp. 200. \$1.

THE MONISM OF MAN; OR THE UNITY OF THE DIVINE AND HUMAN. By David Allyn Gorton, M. D. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo, pp. 297. \$2.

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CONTENTS.

Introduction: The New Bible; I. Errors in the Bible; II. What the Bible Claims for Itself; III. The Bible as Authority: Appendix; Contradictions in the Gospels.

Mr. Crooker has brought to his work much original thought, a thorough knowledge of his subject, considerable analytical skill, a fair degree of logic, and almost a mastery of the art of presentation—*Brooklyn Standard-Union*.

He has been very successful, and his book is one especially to be recommended to those who have lost their faith in the old Bible of tradition and dogma, and need to be shown the substantial worth of what criticism leaves unharmed of literary value and spiritual quickening.—*The New World*.

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SUN.—As in water face answereth to face, so [in life] the heart of man to man.

MON.—Let not thine heart be glad when thine enemy stumbleth.

TUES.—A faithful messenger refresheth the soul of his master.

WED.—Hast thou found honey? Eat only so much as is sufficient.

THURS.—For men to search their own glory is not glory.

FRI.—Where there is no tale-bearer, the strife ceaseth.

SAT.—Better is a neighbor that is near than a brother far off.

—*Proverbs.*

MOTHER, MOON AND STARS.

The moon is bending o'er the sea
As I, my babe, bend over thee;
She rocks it gently to and fro,
As I now rock you, so, and so,
The wind, her breath, sings softly,
"Dear,

Sleep sweetly now, for I am near."

The stars look down upon the lea,
As I, my babe, look down on thee;
The earth's at rest; thy vigils keep,
As I watch o'er thy peaceful sleep,
And through the silence I can hear:
"Sleep sweetly now, for we are near."

—From "Hush-a-by, Baby," by William S. Lord.

HOW DO ANIMALS SHOW INTELLIGENCE AND MEMORY?

Of course among the domestic animals we expect a great degree of intelligence, as we often find in dogs, etc. But the wild animals show by their acts that they, too, are intelligent. You go in quest of them, go peering about, looking into every nook; how quickly they discern your inquisitiveness, and the chances are that you will walk a mile and conclude that the woods are deserted. But stroll leisurely along with your thoughts intent on your own business, and how many creatures will bear you company. The squirrel will salute you, and pause while he plays bo-peep with you. How timid at times are the field-mice, how they dash away at the slightest sound of danger; but resting at noon-tide during my rambles how often I have had them peer at me, and at last as I ate my lunch they would come and take the crumbs from my hand. Many have tried to have a like experience and failed, they could not inspire confidence in the timid creatures. Have we not here proof of a long line of thought? Do they not literally weigh the elements and decide whether the man before them is friend or foe?

During the summer I put my horse in a pasture where there was no wa-

ter. An hour had passed, I had forgotten the horse, when I heard a significant whinny, and, looking up, saw my horse standing at the bars, and divined his want. I opened the bars, the horse passed out, went to the trough, and after drinking went back into the pasture. This may at first appear too simple to mention, but let us analyze it. The horse called to me; he relied on me; he knew that I would hear and recognize his voice. He stood at the bars, knowing that was the place to go out, rather than at the fence several yards nearer the watering trough; then my horse took it for granted that I would understand what he wished. After he had drank he returned to the pasture, confident that I would again let the bars down when he wanted to drink. Can the feeling of thirst alone have prompted this train of thought? Had my horse not known several things, he would have merely looked about the pasture for water and not have molested me.

CHAS. C. ABEORT.

A Lucky Accident.

One of the greatest discoveries ever made was the result of the purest accident. It was the year 1796. The citizens of Munich had just witnessed the first triumphant performance of Mozart's opera, "Don Juan," and the theater was deserted by all save one man, Alois Senefelder, who, after making a round of inspection in the building to see that no sparks had ignited anything combustible, retired to his room to stamp the tickets of admission for the day following.

When he entered his apartments he had three things in his hand—a polished whetstone, which he had purchased for sharpening razors, a ticket stamp, still moistened with printing ink, and a check on the treasurer of the theater for his salary. As he placed the latter upon the table, a gust of wind swept it high up in his room, and then deposited it in a basin filled with water. Senefelder dried the wet paper as well as he could, and then weighted it down with the whetstone, upon which he had before carelessly placed the printing stamp.

When he returned to his room the following morning, he was astonished at seeing the letters printed with remarkable accuracy upon the dampened paper. A thought came to him. He wondered whether, by some means, he could not simplify his work of continually copying the songs of the chorus. He went out and purchased a large stone, commenced making experiments, and, as we all knew, finally discovered the art of printing from stone—lithography.

—*Exchange.*

Give Him a Chance.

Three years ago a little chap came into my office to shine my shoes. I was going to make a change, for my messenger boy had secured a place where he could do better. The boy

I am speaking of was, I think, one of the dirtiest boys I ever saw in my life, but I made up my mind to give him a chance. I told him about the job and I told him about how well my boy had done. But I said to him, "Billy, one of the first things I want you to do is to go home and get cleaned up. Get that dirt off you if you have to use sapolio, and here is a quarter to get your hair cut. Now don't you come back until you feel as clean as I am." Well, when that boy came back I hardly knew him.

A few days ago I said to him "Billy, I'm going to send you over to see the World's Fair at Chicago. I want you to see it and I want you to have a right good time, and when you come back I want you to get up on that platform and tell the other boys just what you saw there and how you saw it." Well, he came over here and saw the Fair. He was here eight days and I guess he had a pretty good time. When he came back he not only entertained his friends, the newsboys, but a great big audience as well. He got up there on that platform, and he detailed from memory the cost of those buildings, the ground they covered, how high they were, how much higher they were than the buildings of Paris and Philadelphia, and a vast amount of information about the exhibits they contained. I give you my word that my boy told that audience more about the World's Fair in fifteen minutes than I could in half an hour. People who say there is no gratitude in a newsboy don't know what they are talking about.

—*American Youth.*

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LESSON XI.

THE KINGDOM OF HEAVEN.

Of such is the Kingdom of Heaven.

—Matt. xix. 14.

Picture : Jesus and the Children. Hofmann.

What does this picture teach us of Jesus?—It reveals the sunny, genial, childlike side of his character.

There is nothing more attractive in this picture than the real human smile on the face of Jesus. He is so often referred to as "a man of sorrows and acquainted with grief" that many good people think of him as always sad, oppressed by the evil of the world, just as if it were not possible to know sorrow and still retain gladness, to be acquainted with grief and keep serenely happy nevertheless. The genial, even humorous, side of the nature of Jesus has been overlooked. As a rule the Jews, so far as we know them from the Bible, show little capacity for humor; there is withering sarcasm in the prophets, there are fierce jests and savage puns, but gentle, playful humor is almost entirely lacking. Yet some of the parables and pithy sayings of Jesus have a touch of quiet fun which is peculiarly delicious. It is very probable that some of the things which we fail to understand in his teachings would be perfectly clear could we hear the tone of voice in which he spoke and see the light in his eyes. It is exceedingly unfortunate when the words of a man who has a sense of humor are handed down to posterity by those who are without it. We have not time to dwell upon this side of the character of Jesus, but it must not be forgotten that, with his deep insight into the world and his scathing indignation at wrong and injustice, he was also a pleasant man, and had a marvelously taking way with children.

The incident which has given the subject of our picture has given rise to much fruitless discussion, and is often adduced in support of infant baptism. But, as we see, Jesus is not baptizing the children. It was not unusual for mothers to take their children to a distinguished rabbi that he might lay his hands upon them in blessing. The mothers meant no more than this when they came to Jesus, and he did no more than this. To use this incident as an argument in favor of infant baptism is quite unjustifiable. But it is a delightful scene in the life of Jesus and its position in the Gospel of Matthew is very interesting, following as it does immediately upon the passage in which Jesus seems to teach the superiority of celibacy.

What did Jesus mean by the Kingdom of God?—He meant both an in-

ward spiritual state and also its outward expression in human society.

But our use of the passage and the picture must be to teach Jesus' idea of the kingdom of heaven. The phrase was no new one on his lips, it had a definite meaning in his time, and unless there is clear evidence to the contrary we must assume that he used it in its ordinarily accepted sense. When a phrase stands for an intensely real belief in the popular mind a man can hardly be acquitted of insincerity if in his teaching he uses it in a sense entirely different and peculiar to himself. The Jews believed that there would be sent to them from God a mighty deliverer who should exalt Israel to a position of supremacy among the nations. This is the baldest and simplest form of the idea; doubtless many believed in a resurrection of both just and unjust, or of the just Jews alone, and a general judgment after which the unjust should be destroyed, and the Jews, including those who had died before the coming of the Messiah, should reign over a world everywhere obedient to the law of the Lord. It is hard to say to what extent the apocalyptic ideas prevailed among the people, but the general belief was that the kingdom of heaven was to be established upon the earth by the coming of a heavenly Messiah for the glory of his people Israel. Of course in this conception there were ethical elements: The coming of the Messiah was dependent upon the righteousness of the people, and the law of the Lord was to be supreme. Nevertheless, the righteousness was emphatically formal rather than real, and the law of the Lord, as then understood, was chiefly concerned with ceremonialism. Moreover, the glory of the people, and its freedom from foreign rule, were more prominent than the hope of universal obedience to the ethical will of God. Not that purer and loftier ideas were not held among the people: the tendency is to paint the background of Jesus too darkly, and his own person too brightly, for the sake of the contrast. There must have been many who thought pretty much as Jesus did, but he has become the representative for history of all that higher thought, and although we know for certain that there were holy and broad-minded Pharisees, the tendency of Phariseeism is shown in the typical Pharisee, as ordinarily conceived. In history, as in biology, there are missing links; gradations disappear. There are gaps in the historical as there are in the geological record. It will be understood, therefore, that whenever Jesus and the Pharisees are put in contrast each is regarded as the representative of a tendency. And it is past dispute that the Pharisaic tendency was to emphasize the material character of the kingdom and the ceremonial features of the Law. But Jesus was interested only in simple goodness, his thought was predominantly spiritual, hence we should expect to find him laying stress upon the ethical elements of the kingdom and paying little or no heed to material sovereignty.

"Of such is the kingdom of heaven." —What did those little children know or care about the scruples of the Pharisees? A child is weak, and the kingdom of heaven is not to be established by might of arms, its subjects are the poor in spirit, the weak, and those who are persecuted for righteousness' sake.

The kingdoms of the world arise and continue by reason of strength in battle, but it shall not be so with the kingdom of heaven. A child is simple, and openness not craft or diplomacy becomes a subject of the kingdom of God. A child is innocent and pure, and innocence and purity are the characteristics of the kingdom. Emphasizing these elements of the kingdom of God, Jesus naturally was led to see that where these qualities existed there the kingdom already was. So for him it was already present,—"in the midst of you," he said to the Pharisees. In this belief in the actually present kingdom of God Jesus did differ most widely from current thought.

But while the ethical character of the kingdom which Jesus made prominent existed, although obscurely, in contemporary thought, did not the emphatic elements of the popular conception exist also in him, yet subordinated to his main idea? Before answering this question we must face a difficulty with regard to our sources of knowledge concerning him. In textual criticism it is a fundamental principle that the harder reading is to be preferred to the easier; that is, a scribe is more likely to alter his text into conformity with ordinary usage than into variance with it. In higher criticism the same principle is valid: those who communicated the sayings of Jesus would be more likely to preserve such as fitted in with customary beliefs, and to change the exceptional into the ordinary. Hence when we find some idea or utterance attributed to Jesus which is unlike current belief or which popular preferences would have been apt to ignore or modify, we may be reasonably sure that it is authentic, but if we come upon the common notions also, especially if they contradict those which are established as his by their uniqueness, the natural tendency of critics is to ascribe them to popular traditions and misunderstandings of the words of Jesus. Now the constructive belief of the followers of Jesus was that he was the Messiah, consequently they would be prone to impute to him Messianic traits and to find in his career fulfillments of Messianic prophecy. That many things in the Gospels are to be accounted for in this way, no critic will deny. When, therefore, we meet with teachings concerning the kingdom of God which have the popular sound, and seem to be inconsistent with the spiritual view of the kingdom which we know Jesus held, must we not say that they are due to the later reflections of his disciples, under the guidance of mistaken notions, and cannot have been spoken by Jesus himself? Plainly there are isolated or extreme utterances which may be explained so, but besides these, interwoven in many of his parables and implied in his most characteristic sayings is so much that looks toward the current belief that it seems impossible to deny that Jesus held it without treating our records too violently. When he says, "Whosoever shall not receive the kingdom of heaven as a little child shall in no case enter therein," how can we dislocate the sentence and say that the first half is his and that the second member has been falsely attributed to him? Is it not more historical and just to say that he had two ideas of the kingdom of God,—it was both a spiritual state to be received and an exter-

nal condition to be entered? It is in the Jewish Gospel of Matthew (xxi. 43) that Jesus says "The kingdom of God shall be taken away from you and shall be given to a nation bringing forth the fruits thereof," — that is, the nation showing by its fruits in character that it has the spiritual kingdom of God shall receive the external sovereignty of that kingdom. These are eminently characteristic sayings of Jesus and they are too much of a piece, too closely woven, to be wrenched asunder. He did teach that the kingdom of heaven was already present, and yet, he taught his disciples to pray "Thy kingdom come." In view of these passages and others that might be cited, as well as of the parables attributed to him during his last week in Jerusalem, it seems impossible to resist the conclusion that Jesus did hold a twofold conception of the kingdom of God: it was an inner spiritual state of righteousness, but it was also the realization and embodiment of righteousness in some future outward form of sovereignty; it was present, it was to come; it was to grow in the world like seed, it was to spread silently and gradually like leaven, yet the process of transformation was finally to culminate and burst forth in an outward reality. Doubtless the popular ideas were comparatively unimportant in the thought of Jesus, and his chroniclers have often grossly exaggerated them, but it seems certain that they were there. He held essentially the current belief in its entirety, only he laid supreme emphasis upon its ethical and spiritual elements which he purified and developed.

Questions.

The Picture.—Do you know any other picture of Jesus which shows him with a smile on his face? Do the children seem afraid of Jesus? Are children ever afraid when they think of him now? Is he baptizing or blessing them? Do you suppose that after Jesus had blessed them those boys and girls grew to be bad men and women? Try to think from all you know of Jesus what he may be saying to these children? Would he tell them they must love him? is he speaking to them of heaven and hell?

The Happy Jesus.—Was Jesus a sorrowful man? If he had been, would children have come to him? Can you think of anything he said that showed a sense of humor?

The Kingdom of God.—If these little children are typical subjects of the kingdom, can it be built on power or knowledge? What sort of kingdom must it be? Is it possible for a man to keep his child-heart? Did Jesus have any other idea of the kingdom?

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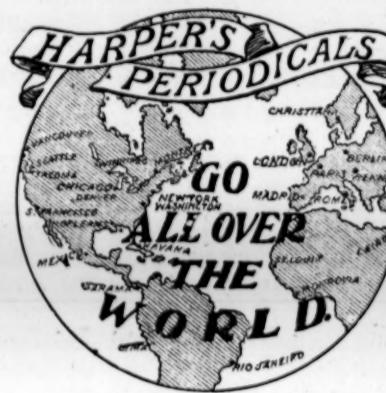
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Notes from the Field

Syracuse, N. Y.—THE UNITARIAN CONFERENCE OF THE MIDDLE STATES AND CANADA will hold its ninth annual meeting on Tuesday and Wednesday, Nov. 14 and 15, 1893, at May Memorial Church, James street, Syracuse, N. Y. The order of exercises will be as follows: *Tuesday Evening, Nov. 14th*, at 8 o'clock, Opening Religious Service. Sermon by Rev. Robert Collyer, of New York. *Wednesday, Nov. 15th*. Morning Session. 9:00—Devotional Meeting, conducted by Rev. John M. Scott, of Ithaca. 9:30—Business Meeting. Appointment of Committees, Reports, etc. 10:10—“A Word for Radical Orthodoxy,” a paper by Miss Marion Libby, of Brooklyn. 10:30—“The Ethical Risk in Compromise,” a paper by Rev. T. R. Slicer, of Buffalo. 11:0)—“Our Attitude Toward the New Orthodoxy,” a paper by Rev. James C. Hodgins, of Philadelphia. 11:30—Discussion of the foregoing papers. 12:00 m.—“The Relations of the Liberal Church to Present Social Problems,” a paper by Edward Jackson, M. D., of Philadelphia. 12:30 p. m.—Discussion. 1:00 p. m.—Collation. Afternoon Session. 2:30—Reports of Committees, Election of Officers, etc. 2:50—“What Science Owes to Religion,” a paper by Rev. James T. Bixby, Ph. D., of Yonkers, N. Y. 3:20—Discussion. 3:30—“The Religion of Humanity,” a paper by Rev. Joseph May, of Philadelphia. 4:00—“Our Missionary Opportunity from a Layman's Point of View,” a paper by George W. Stone, Esq., of Wilmington, Del. 4:30—“How Can Women Make the Most of this Missionary Opportunity,” a paper by Mrs. Charles T. Catlin, of Brooklyn. 4:45—Discussion. 5:00—Business. Resolutions, etc. Evening Session. 7:45—Introductory Service. 8:00—Five short addresses will be delivered on the following subject: “Modern Tendencies in Religious Thought as Illustrated:” 1st.—By the Parliament of Religions. Rev. S. R. Calthrop. 2d.—By the Growth of the Scientific Method. Rev. Merle St. C. Wright. 3d.—By the Higher Criticism of the Bible. Rev. S. A. Eliot. 4th.—By the Growing Recognition of the Naturalness of Religion. Rev. W. C. Gannett. 5th.—By the Increased Emphasis on Conduct and Character. Rev. Stephen H. Camp. *Women's Meeting*. On Thursday morning at 10:30 there will be a meeting of the Women's Alliance for conference and fellowship. Mrs. B. Ward Dix, Mrs. Joseph Curtis, Rev. Ida C. Hultin, and others will address the meeting.

Ithaca, N. Y.—On November 5th, the Unitarian Church undertook for itself a little study in comparative religions by hearing two lectures by Mohammed A. R. Webb, one on “Mohammed, the Prophet,” the other on “The Practices and Tendencies of Islam,” and then holding a conference for asking and answering questions concerning Islam.

Cleveland, Ohio.—We are in receipt of the monthly calendar of the Unity Church, of Cleveland, containing an interesting program for the month. Services are held morning and evening, and among the features of the year's work are a series of discourses treating of “The Poets on Immortality,”—the first of which will be delivered Nov. 19, taking up Walt Whitman,—and sermons upon philanthropic work in

London and elsewhere. Early in the month a meeting of the young people is to be held to complete an organization for religious and social work. The program of the Unity Club, which is held fortnightly, is: For Nov. 6—“Talks upon New Books,” Mr. Edward Wright, Mr. Albert Pike and the Club. “Women as Wage-earners in America,” Mrs. May Haymes. “Sketches of American Life,—New England: A reading from Mary E. Wilkins,” Miss Mary Langley. For Nov. 20—A reception to Cleveland authors by the Club. We notice with pleasure that the pastors, Misses Murdoch and Buck, announce a definite reception day (Monday afternoon of each week at the church parlors, and alternate Monday evenings at their residence).

Hobart, Ind.—This little place has a church that is quite unique in its way. For many years it has been without a settled pastor, and yet it has kept up its regular evening services, conducted in part by its own members and in part by occasional visits from Chicago ministers, while its Sunday school is one that would do honor to the most flourishing of our churches, sometimes numbering as many as a hundred pupils, and having an uninterrupted history of nearly thirty years. We suspect that much of the credit of this vigorous little church is due to the energy and tact of one man, who is willing to work himself and is able to persuade others to work with him.

Englewood, Ill.—At the First Universalist Church, during the month of November, Sunday evenings will be filled by the organ concert and by lectures. Every Tuesday evening the classes in geology and French meet. Nov. 6, Monday,—Philosophy and Fiction Section. Nov. 8, Wednesday,—Woman's Section at 1:30 p. m. Nov. 13, Monday,—Rambler's Section, opening meeting. Nov. 15, Wednesday,—All day meeting of the Aid Society, with lunch. Nov. 20, Monday,—Philosophy and Fiction Sections. Nov. 22, Wednesday,—Woman's Section. Nov. 27, Monday,—Rambler's Section. Nov. 28,—Harvest Sunday. Dates of Music Section will be announced later. The first lecture course of the year will begin Sunday evening, Nov. 12. The first lecture will be given by either the Hindoo monk Vivikananda or Mr. Gandhi. After this will follow five lectures by Mr. White: Two of these five will be *free lectures*. To two, viz., the illustrated lectures on the Rhine and Italy, an admission of 25 cents will be charged. The admission for the first lecture by Mr. Vivikananda or Mr. Gandhi will also be 25 cents. Therefore three lectures of the six will charge a small admission, because those lectures cost some money and should reimburse the outlay. Three will be free to all.

Quincy, Ill.—The Unity Club of Quincy has divided its work into three sections,—having a literary, a social, and a social science section. The former, in a course of eight meetings, makes a study of the poet Ibsen. At each session there is a paper by one member and reading from an appointed poem or poems by another member. The Papers are: A Sketch of Modern Norway; Bibliography of the Poet; Reactionary Tendencies in Thought; The Conventional—The Ideal; Individuality in Women; Commercial Hypocrisy; The Problem of Heredity; Self-Ob-

iteration—Self-Realization. The Social Science Section takes up the Study of the Development of Civilization in a course of seventeen meetings, of which seven are devoted to lectures by Rev. C. F. Bradley, and the other ten to discussions led by various members of the sections.

Mt. Pleasant, Mich.—The eighteenth annual conference of Michigan was held at this charming little town November 7th, 8th, and 9th. Mr. Simonds, of Battle Creek, gave an eloquent sermon Tuesday evening. Wednesday morning the devotional meeting was led by Mr. Sunderland, of Ann Arbor, who took “Prayer” as his subject, and defined it as the soul's sincerity, the soul's silence and the soul's harmony. The annual reports of the various churches were made more systematic by a set of questions sent out by the president of the conference, Mr. C. S. Udell, of Grand Rapids. Reports were presented from Ann Arbor, Battle Creek, Grand Rapids Unity Church and Holland church, Kalamazoo, and Sturgis,—all in a flourishing condition. Midland also reported that it was keeping up its church life, though without a pastor. There were no reports from Detroit, Athens or Sherwood. There was an interesting and animated discussion of the possibilities of more missionary work the coming year, but the matter was finally referred to a missionary committee, consisting of the president and Hon. S. W. Hopkins, Rev. C. J. Bartlett, Rev. H. G. Johnston, Rev. W. D. Simonds and Mrs. A. T. Streeter. At the afternoon session Mr. Sunderland gave a paper on the Penalties and Rewards of Pioneership in Religion: and Rev. H. D. Johnston, of Grand Rapids, gave his First Impressions of Unitarianism. His impressions were not wholly favorable, as his new associates seemed to him to lack somewhat in organization, in positive belief, and in spiritual life—lacks which others who have been longer in the ranks also feel. The Platform Meeting in the evening, on the Aids to the Advancement of Liberal Religion, was interesting and well attended, the speakers being Mr. Stebbins, Mr. Forbush, Miss Bartlett and Mr. Gould. The concluding session of the conference Thursday morning had two papers, one by Mr. Hugenholtz on church life, the other by Mr. Forbush on The Next Step of Civilization. They both drew out a lively discussion which was only ended by the limits of time. The whole conference was a thoroughly enjoyable one and the visitors joined most heartily in the vote of thanks to the Mt. Pleasant people for their generous hospitality and sympathetic attendance. Among the visitors was Rev. Howard MacQueary, who reported that the Saginaw Universalist Church was flourishing in everything save finances. The following officers were elected for the ensuing year: President, C. S. Udell, of Grand Rapids; Secretary, Hon. E. G. D. Holden, of Grand Rapids; Treasurer, Hon. S. Babcock, of Manistee.

St. Cloud, Minn.—Morning and evening services are regularly held here. The first two evening sermons were on the Parliament of Religions, the last two on The Pilgrims in Holland and New England. The Unity Club holds its regular meetings on Wednesday evenings in the church parlor. It will be occupied during the winter with a

study of Emerson. The essay read and discussed this month will be "Self-Reliance."

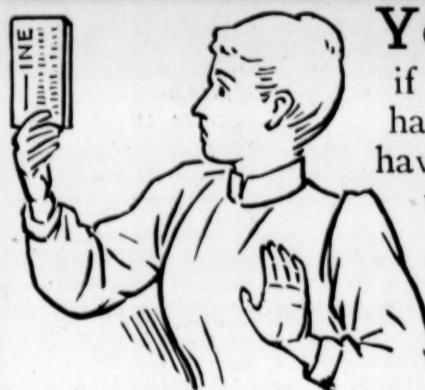
Minneapolis, Minn.—Sunday Nov. 5, Miss Juniata Stafford, of Chicago, addressed the Swedish Unitarian Congregation in its hall at Labor Temple, on "The Way to Great Deeds." The hall was crowded and more seats had to be brought in. After the service Miss Stafford conducted the Swedish Sunday school. Her simple, hearty way of addressing the people brought them near to her, and the great truths she sowed will surely bear fruit in their minds, who listened to her with so much interest and attention. A. L.

Omaha, Neb.—The Unity Club of the First Unitarian Church of this place has issued an admirable program for the year 1893, from which it appears that the work is carried on in three sections, each of which holds a meeting Friday evening of every third week, beginning October 20 and ending April 6. The Historico-Economic section takes up successively the topics: Beginnings, The Mercantile and Kindred Systems, The Physiocrats, The School of Adam Smith, Successors of Smith, The Historical School, Socialism, and Contemporary Economics. Three members are appointed to discuss a particular sub-topic at each meeting. At the first Mrs. Curtis discusses the Economic Results of the Crusades; Mr. Mann (the minister), The Industrial Renaissance, and Miss Wallace, Early Economic Writers. A list of references is given as follows: Cossa: Introduction to the Study of Political Economy, 1893, (Part II.) superseding the same Author's Guide to the Study of Political Economy, 1877. Ingram: History of Political Economy, 1888. Blanqui: History of Political Economy, 1880. Longe: History of Political Science in Europe. Toynbee: Industrial Revolution. Pollock: History of the Science of Politics, 1890. Perry: Political Economy (1883), Chapter I. Smart: Introduction to Theory of Value (on Austrian School), 1891. Encyclopedia Britannica: Articles "Political Economy," "Socialism," etc. Block: Progress of Economic Science since Adam Smith, 1890. Another section takes up the History of Painting in Italy in a similar manner, and in the program is given a list of some sixty books of reference to be had in the Omaha Public Library. The third section, "Lectures and Dramatics," provides two dramatic entertainments and six lectures.—"Economics in the Ancient World," "Household Hygiene," "Sanitary Progress," "Walt Whitman," "The Sun," and "Tennyson."

Portland, Ore.—The William G. Eliot Fraternity of the First Unitarian Church has issued a very interesting program of the Sunday Evening Meetings and of the Tuesday Evening Lectures on the Social Questions, with a select (and remarkably full) bibliography of Sociology. The subject of the Sunday evening meetings is Representative Unitarian Workers, together with a Few Great Names of Other Faiths. In the later lectures quite a number of living men are considered,—Stopford A. Brooke, Chadwick, Lyman Abbott, Collyer, Brooke Herford, Savage, William C. Gannett, and Edward Everett Hale. In the Social Question Series there are four introductory lectures, treating of the importance of the study and of the development of

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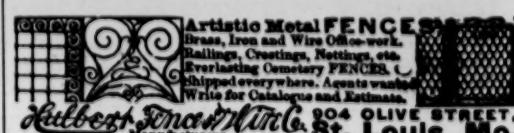
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